

SEPT-51-R-2161---
SHANNON, S.
146 SHERBURN ST.
WPG, MAN.

NEW INDIAN ACT APPROVED IN SENATE

THESE PUPILS FOUGHT FOR THEIR FAITH

BILL 79 WINS NEW APPROVAL

EDUCATIONAL POLICY UNCHANGED

OTTAWA—The new Indian act, promising a better deal and a more modern administrative setup for Canada's 136,000 Indians, finally won adoption in the commons May 17, after five years of parliamentary study.

The bill, which has now received the Senate's approval, without any changes in the sections concerning education, was given final reading after the chamber rejected a Progressive Conservative attempt to alter its terms.

The house voted 132 to 45 against an amendment introduced by E. D. Fulton (PC—Kamloops) which would have returned the bill to the committee of the whole for specific changes in key clauses.

General approval

The legislation had its beginnings in 1945 when the government formed a parliamentary committee to study older Indian statutes with a view to revising them and bringing them up to date. Intermittently parliamentary committees met to work out the bill and to hear representations from Indian bands brought to Ottawa from all parts of the country. Generally, the legislation has the approval of the tribes themselves.

No amendment

Mr. Fulton introducing his Indian bill amendment, said the chamber should consider whether it was doing all it could to place the Indians "on a basis of equality and to place them in a position to protect their rights". He did not think so.

E. T. Applewhaite (L—Skeena) agreed that the bill was "far from perfect" but its imperfections would be unknown until it had a chance to operate.

New conference in 2 years

He recalled that Citizenship Minister Harris, responsible for the administration of the act, has

Continued on page 6



1st row (top), left to right: Harry Dick, Geo. Thomas, James Ed. Dick, Percy, Jimmy, Donald Baker, James Herman, Joe Bert Gilbert, Charles Melvin Thomas; 2nd row (middle): Shirley Thomas, Donabell Thomas, Elsie Norris, Carole Thomas, Rose-Marie Thomas, Terry Sam, Glen Thomas, Ronny Morris, Adrian Mitchel; 3rd row: Jimmy Gilbert, Jimmy Casper, Johnny Modeste, Gordon Modeste, Sam Francis, Donald Barker.

Here are the pupils of the Songhees School, Craigflower, just outside Victoria; two are absent. It is a school that has been doing great things during the past year, great things in the way of Catholic character building. The children have stuck together when determined if efforts were made to break them up and turn them over to the non-Catholic Public school. Most of them come to Mass, with little encouragement, except the encouragement of wanting to please God. Recently the older ones wandered all over Victoria selling chances on Indian socks to refurbish the little Chapel of Our Lady, which is tacked on to the School. Personally I think that they very much deserve to have their picture in the paper and I hope that you may be able to put it in. I am sorry to say that their devoted teacher does not appear—Miss Alice Frith. The children and the Church owe her a debt that only God can repay.

Top Band Honors Shared by Lebet and Regina

—At Kinsmen Competition

MOOSE JAW, Sask.—The Lebet Indian School band and the Regina Lions Junior band tied for top honors at the second annual Kinsmen international band competition held in Moose Jaw June 9 and will share the C. E. Toddington memorial grand challenge shield for the next 12 months.

The Lebet aggregation, conducted by Father Lebleu, O.M.I., turned up as surprise entry in the contest which featured 10 bands from seven southern Saskatchewan centres. "The transformation both in music and appearance of the Lebet band from one year ago is simply amazing", adjudicator D. George Seuffret, of New York city, declared.

The Lebet organization will hold the Toddington shield for the first six months while the Regina Lions Junior band, conducted by A. B. Mossing, which captured the shield last year, will take over the trophy for the final six months.

Approximately 2,000 attended a massed band performance which

was held at the arena rink Saturday night.

Thousand of persons lined Main street shortly after noon Saturday as the bands entered in the contest paraded from the C. P. R. depot to the arena.

OTTAWA. — Canada's new Indian Act was approved in principle by the Senate after its passage in the Commons with education clauses untouched.

Bill 79, now before a Senate committee for further study, contains the first extensive changes in the government's relationship to Canada's 136,000 Indians in 71 years. Many restrictions have been removed, says Citizenship and Immigration Minister Walter Harris, and Indians are provided with greater self-government.

The new measure guarantees to the Indian the right to send his children to a school of his own faith.

New Oblate Indian Mission Superintendent Appointed in Ottawa

OTTAWA, June 8.—Rev. Fr. André Renaud, O.M.I. has been appointed superintendent of the Oblate Welfare and Training Commission for Indian Missions, to succeed the late Father J. O. Plourde, O.M.I.

Fr. Renaud is a graduate of Ottawa University where he received his degrees of A.B., L.Ph. and L.Th. In 1945 Fr. Renaud was appointed parish priest at Dawson, Y. T., where he labored until 1948 when he was appointed assistant to Fr. Plourde. He was Principal of Ottawa University's High School Dept. for one year (1950-1951).

ARCHBISHOP DIES



Archbishop Murray

Archbishop-Coadjutor of Winnipeg G. C. Murray, C.Ss.R., passed away in Montreal on Sunday June 3, aged 65. The prelate had been appointed Bishop of Victoria, B.C. in 1930; he then became the first Bishop of Saskatoon, Sask., in 1933. He was appointed in Winnipeg as Coadjutor to Archbishop Sinnot in 1944.

Funeral was held in Montreal's St. Patrick church on June 7.

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The New Deal

Pioneer Canadians who drew up treaties with the Indians always promised that the red men could follow their way of life on their reservations "as long as the sun shines, the winds blow and the streams run down to the sea". Succeeding Canadian governments kept the pledge. For 70 years, the country's 136,000 Indians have been governed by the Indian Act of 1880. Last week, in a long-deferred bow to changing times, Parliament brought the Indian Act up-to-date. Chief changes:

Individual Indians may own reservation land, with guarantees that they will not be uprooted, as in the past, simply because a community of whites moves in nearby and objects to them as neighbors.

Reservation-dwelling Indians may go into business for themselves, sell produce from their land, earn money by performing at carnivals or rodeos. Indian businessmen can get government loans to help finance private enterprises.

Indian bands will be more nearly self-governing, with tribal councils granted powers roughly similar to those held by white men's city councils. Tribes may continue to choose chiefs by heredity or prowess, but on reservations where elections are held, there will be a modern secret ballot. For the time, Indian women will be allowed to vote and to run for tribal office.

Indians may drink liquor, hitherto not for sale to them, in beer parlors and cocktail lounges, though they may still not buy firewater by the bottle.

Before drafting the new act, Citizenship and Immigration Minister Walter Harris traveled from coast to coast, interviewed almost every important Indian chief in the country. To his surprise, Harris found that while most Indians wanted more per-

sonal freedom, they had no general desire to become full-fledged citizens, especially if it meant giving up Indian customs in favor of such white men's practices as city living and income taxes. Almost to a man, the chiefs told Minister Harris: "I hope you are not going to take away from me my right to be an Indian."

The new Indian Act is designed to give the tribes greater freedom in their own affairs and a better chance at economic improvement. But it still honors the old pioneer pledge that the Indian will not be forced to live like a white man.

(Time)

B.C. Indian Women Strike

BELLA BELLA, B. C., June 1. —A new type of labor dispute arose recently in the Indian fishing villages along the British Columbia coast.

The Indian women have declared a strike against the braves of the Native Brotherhood of B.C.

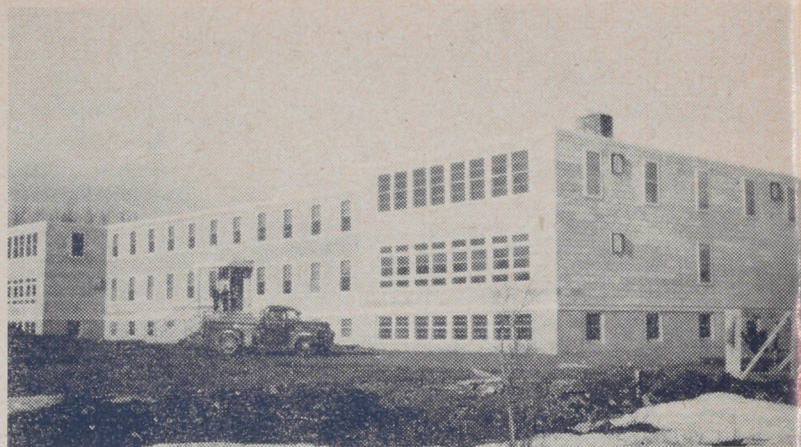
Mrs. Mary Hall, of Bella Bella, president of the Native Sisterhood of B.C., said her group "is on strike now to demand an equal voice with the men in the running of our affairs."

She said the Indian women—cannery workers, netmakers and menders—now have no voice in the bargaining carried on in the brotherhood.

The Native Brotherhood bargains collectively for the Indian fishermen much as the United Fishermen and Allied Workers Union (T.L.C.) does for the white fishermen.

JUNE and JULY issues of the Indian Missionary Record are combined in one issue.

Next issue will be published late in August.



The newest and most modern of all Indian Residential schools erected this year at Lower Post, B.C. to serve northern B.C. and lower Yukon areas. Father A. Fleury, O.M.I., is the principal.

(Photo courtesy Fr. Turenne, O.M.I.)

Famed Sioux War Veteran

Joseph Sioux Buried with Full Military Honors in Victoria

Impressive military rites marked the funeral services for Joseph Sioux, 76, Port Alberni, in Victoria recently. The famed Indian first world war veteran passed away in the Veterans Hospital, Victoria, after a lengthy illness.

Following brief services at Hayward's Funeral Chapel the cortege proceeded to St. Andrew's Cathedral where requiem Mass was sung. From there the procession moved to the Veterans cemetery where interment of the flag-draped casket, containing the remains of one of Canada's most illustrious soldiers, took place.

Pallbearers were Fred Riley, Victoria; Thomas Chessor, Britannia Beach; Fred Lee, Victoria and Eric Jentsch, Port Alberni.

Survivors are his widow, Mary, Port Alberni, one daughter, Mrs. T. L. Chessor, Britannia Beach, and one brother, Zepherin of Griswold, Manitoba.

From Manitoba

A former resident of Manitoba, Joseph Sioux came to the Island about two years ago. In failing health he spent considerable time during the past few months in the Victoria Veterans' Hospital. His plight, when drawn to the attention of Governor-General Alexander, resulted in a message of cheer and best wishes for his recovery just before Christmas, 1950.

In January of this year he was allowed to return home to Port Alberni. During his stay here and before his condition took the turn for the worse and necessitated return to the Victoria hospital, he was interviewed by the Advocate.

Although confined to bed, the grand old warrior radiated cheer and optimism on that occasion and for over an hour regaled the reporter with information of his experiences in a life filled to the brim with colorful incidents.

The large number of floral tributes that surrounded his bier

on Monday morning were eloquent testimony to the esteem in which Joseph Sioux was held, both by his old Army comrades and those with whom he worked in civilian life. They came from all parts of Canada, and from mourners in all wakes of life.

Better Health for Canada's Natives

OTTAWA — Substantial progress in Canada's efforts to improve the health of her native peoples, was reviewed by Hon. Paul Martin, Minister of National Health, in an address to a gathering of medical and field staffs of the Indian Health Services.

Striking reductions were noted by the Minister in the incidence of tuberculosis among the Indians and Eskimos, the death rate having dropped 31 per cent in four years.

Expansion of services had accelerated markedly since Indian Health Services was transferred to the Department of National Health and Welfare in 1945. Department health facilities had increased from 17 hospitals with 1,200 beds and 5 nursing stations, in 1945, to 18 departmental hospitals with 2,128 beds, 29 nursing stations, with 159 beds and 49 other health centres.

As an example of the progress which had been achieved in the fight against tuberculosis, the Minister said that, in Alberta, the incidence of active tuberculosis found on mass surveys had dropped from 3.28 per cent in 1946 to 1.53 per cent in 1950.

Blackrobes Are Still Best Friends At Spanish, Ont., Residential School

The Black Robe is still the best friend of Indian boys and girls at Spanish, Ontario, where the Jesuit Fathers conduct a Residential school.

Boys and girls from six to eighteen spend the whole school year there, and love it. Garnier Residential school for boys, and St. Joseph's residential school for girls, operated by members of the Jesuit Order with lay brothers, supply educational facilities for Indian children from all parts of Canada, especially Northern Ontario.

The schools are about one mile off the Sudbury-Sault highway on the north shore of Spanish River where it empties into Georgian Bay. They are surrounded by a fertile strip of land whose crops help to feed more than 300 boys and girls during the school year.

LONG HISTORY

The first school was established at Wikwemikong on Manitoulin Island in 1825 by secular priests as part of an extensive missionary effort to convert the Indians of the Island. The Jesuit Fathers took charge of the school in 1837, and it remained on the Island until 1913, when moved then to its present site overlooking the Spanish river.

The main reason for moving the school was the children's own educational welfare. When the school was on the Island it was on the Reserve and operated only as a day school. It was found impossible to maintain attendance.

HIGHER EDUCATION

Under Father Oliver, S.J., (present principal of the school), stress has been placed on higher education. Previously few students went beyond grade eight. Now students at Spanish Residential Schools can complete grade 12. Last year saw the first graduates from this senior grade. One boy is studying pre-medicine and another preparing for law, branches

of study scarcely dreamed of formerly.

Grade 12 this year will send out more boys and girls bent on continuing their education and becoming leading men and women among their people.

Already a few Indian girls are teaching in schools and are eagerly sought after as very capable teachers. Most of the girls in grade 12 this year hope to be nurses. The government is anxious to have more nurses from Indian families and this year's graduating class has ten or twelve good prospects.

SHARE IN WORK

The boys and girls help with work around the school. Boots for the boys are made on the property under the direction of Brother McLaren. Girls help in the laundry and sewing rooms. Boys take their turn on the farm, and in the barn where 65 pure-bred Holsteins have to be cared for. Gallons of milk are consumed each day by the pupils and from the farm comes much of the food. Without this farm and its cattle, the School could not operate. Governments grants are not sufficient to cover operating costs and pupils pay nothing. The school takes on the onus of feeding, clothing and educating the pupils approved by the Indian agents throughout the province. For each pupil the government grant was 68 cents a day, plus an extra 32 cents for high school pupils. Recently it was raised a couple of cents.

ATHLETICS

The boys and girls have athletics like other schools. Football, basketball and hockey are the main sports. At present a new \$30,000 rink is being built to replace the old outdoor one.

The new arena measures 192 x 75 feet and will be used for other sports besides hockey. Of course, this is one work the boys enjoy sharing.

FATHER RICHARD

Oldest member of the staff is Father Joseph Richard, still active at 97. He has spent most of his priestly life as missionary among the Indians. His interest in them has never lagged, and even today he spends his time going over the Indian language. Asked by one priest why he still insisted on keeping up his study of Indian words and their meanings, Father Richard replied, "So I won't forget them."

(Canadian Register)

NAVAHO COLLEGE GRAD TO AID PLIGHT OF KIN

ST. MICHELS, Ariz. —Ruth M. Lano, the first Navaho Indian to be graduated from Mt. St. Joseph college, near Cincinnati, will be given a degree as a social worker June 4, Miss Lano, a full-blooded Navaho, will return to Arizona upon graduation to help her tribesmen, whose plight in recent years has drawn national attention.

One of 14 children, she was given high school training in the Government Indian school at Shiprock, N. Mex., but, owing to deficiencies in the government training, she had to take a two-year postgraduate course at Sacred Heart academy, Waterflow, N. Meex., before entering college. Since leaving the government school, she has been aided with all-expense scholarships from the nuns who taught her.

Miss Irene Chee of Redrock, Ariz., and Miss Katherine Pioche of Klagehoh, Ariz., also Navahoes, who are sophomores at Marian college, Indianapolis, Ind., expect to attend Miss Lano's graduation.

INDIAN LEGEND FORETOLD ESTABLISHMENT OF CHURCH

HEMET, Calif. —The Church of Our Lady of the Valley here has been in existence only since 1948, but, according to an Indian legend, its establishment was forecast 100 years ago. This is the unusual story told by the Rev. James A. Hyland, C.S.Sp., pastor. Father Hyland spoke of his meeting Pedro, known as the "Little Chief." Pedro told him that in olden days the history of his people was preserved in song. These songs were chanted by the chiefs to their sons; they in turn chanted them to their sons.

One such song told of a Spanish missionary who, traveling through the valley in 1851, was caught in a rain storm. The grandfather of Pedro, known as "Big Chief," sheltered the missionary and his small party. The missionary told "Big Chief" that "some day God will send another padre here and he will build a chapel in this valley, and it will be dedicated to the Queen of Heaven."

"I knew you would come home," declared Pedro. When Father Hyland protested that he had not been to the valley before, the Indian replied: "Our songs say that 'home' is where the Mass is offered."

(Denver Register)

SIOUX COUPLE WEDDED 72 YEARS

FIVE GENERATIONS of the Prue family were represented at the Mass in St. Peter's church, Okrock, S. Dak., marking the 72nd wedding anniversary of Mr. and Mrs. Olive, Prue, Sioux Indian couple.

Prue, a semi-invalid, is 92. His wife is 90.

The couple have 11 children, all living. They have 103 grandchildren, great-grandchildren, and great-great-grandchildren. Mr. and Mrs. Prue were baptized by Father Pierre DeSmet, S.J., noted missionary and the first White man to penetrate many parts of the Western states while they were still a wilderness. The Prues have one grandson, Robert, now missing in action in Korea.

Father Buechel, S.J., who officiated at the renewal of the marriage vows by the Indian couple, is considered one of the foremost authorities on Indian matters in the U. S. He has written a number of books in the Sioux language, including a Bible history and a grammar. "Wamblee Sapa," a title of honor, was conferred on him by the Sioux tribe.



Garnier Residential School, Spanish, Ont.



BRIGHTER FUTURE is now in store for these Montagnais Indian children as iron development in Ungava has speeded building of long-needed residential school.

Sept Isles School Opens

Children of Wandering Indians Get a Break

Clyde Kennedy
(Montreal Standard)

Though still far from its goal of providing education for every Indian child, the Department of Citizenship and Immigration had made tremendous progress since 1945. When a parliamentary committee began study of the Indian Act in 1946 (it had remained substantially the same as when drawn up in 1876), 11,000 Indian children were receiving no education at all. By the end of this year that number will be cut in half by an education budget larger than the total budget of the department before World War II.

A big problem was provision of schools for children of nomadic bands such as the Montagnais at Seven Islands on the north shore of the St. Lawrence. Except for two months in the summer they roamed the northern areas

trapping. Also, the band was rapidly giving up trapping as it became unprofitable. Opening up of the vast iron empire made it imperative that children get adequate education to be able to get work later.

As part of a new village about eight miles from Seven Islands, the government is constructing a residential school which will educate the children of Indian families of the whole north shore area which go north in winter. It will also serve as a day school for children whose fathers work on the Ungava railway or mines.

(Montreal Standard)

INDIAN BLOOD IN CHURCHILL TRACED BACK

TORONTO — Winston Churchill can trace his ancestry back to the North American Indian.

Sir Shane Leslie, first cousin of Britain's wartime prime minister, remarked in an interview that their maternal lineage can be traced back to a beautiful Indian maiden.

"Six generations ago," he said "one of our ancestors, a captain Wilcox, married an Indian half-caste. I believe that should make Mr. Churchill and me about one-twentieth Iroquois."

Brentwood Boys Win Acclaim In All-Indian Boxing and Drama

Competing in the first annual Buckskin Gloves tournament in the mainland city the 17-year-old nephew of Chief Thunderbird displayed to a vast crowd the style that made his uncle famous in boxing circles some years ago. The West Saanich boy brought home the trophy for the best bout of the tournament and the gamest loser. He was also runner-up in the 135-pound class, in which he was fighting.

The best bout of the tournament was that between the West Saanich boxer and Peter Thomas, of North Vancouver. It was featured on Saturday evening. The best bout of Friday evening was adjudged that between Philip Paul and Jack Nahenee, when Philip Paul won by a decision. He lost the later fight. His opponent, Thomas, was the runner-up for the title "Buckskin" Boy" and gained the award for the "best-built boy" and the "most aggressive".

Philip is the son of Chris Paul, prominent West Saanich Indian.

He is a grade 10 student at St. Louis College in Victoria, under whose colors he was boxing.

Following the tournament Philip and a group who accompanied him on his successful venture into amateur boxing, returned by way of Nanaimo, where they presented a play in the C.Y.O. Drama Festival. The play was that which they showed at Duncan two weeks previously, "Anything for Little Mothe".

Although there was no award made in respect of the play a number of the cast were commended. Charley Tom was ranked second best male actor of the evening and Ann Elliot was commended for her personality. Earl Claxton was also mentioned for his ability in the limited scope of his part.

Among the group who formed the contestants and their supporters were Rev. Frs. X. Lauzon and I. Leclerc, Chris Paul, Misses D. Paul, A. Elliot, A. Paul, M. Cooper, M. Tom and Jeanette Paul; Floyd Pelkey, Earl Claxton and C. Tom.

HIT BY TREE, INDIAN KILLED

Floyd Pelkey, 16-year-old member of the Scout Indian band, was killed about 9:30 a.m. when he was crushed by a tree he and another man were felling on the East Saanich Indian Reserve.

Pelkey and Arthur Cooper, were working on a six-foot thick cedar when the tree cracked about 20 feet above the cut and crashed to the ground, striking Pelkey on the head and crushing him, police said.

He is survived by his father, Marshall; two brothers, Gabriel and Ronnie, and three sisters, Florence, Norma and Joyce.

Funeral arrangements are in charge of Sands Mortuary Ltd. and prayers were offered Monday, May 15, and Mass was celebrated at Our Lady of Sorrows Church, Father X. Lauzon officiating.

Floyd Pelkey is the grandson of Chief Louis Pelkey of the Tsaout Indian Band, East Saanich Reserve. He received his education at St. Catherine Indian Day School, Duncan, B.C. and the Saanich Indian Day School, East Saanich, B.C. He graduated last June, having achieved grade eight standing.

He was a member of the Saanich Indian C.Y.O. He also was very active in sports, playing soccer with Indian teams and baseball in a junior league, recently formed in North Saanich.

The family received many marks of sympathies. On Friday night, May 18, many relatives and friends gathered at the family home and with Rev. Father X. Lauzon, S.M.M., recited the

rosary for the deceased. Also, as is traditional among the local Indians, a very generous collection was taken to help cover the funeral expenses.

Again on Tuesday, May 21, relatives and friends gathered to recite the rosary at the home of Mr. Marshall Pelkey. Masses and flowers were received in large numbers.

The pallbearers were mostly members of the C. Y. O. and the two altar boys at Mass were two cousins of the deceased.

The Patricia Bay Indian Reserve, near Sidney, B. C., has electricity in every house. Using interest on their band fund, this group had the houses wired by the John Electrical Co. They now dian of the Cote reserve near p'ped to each house.

DROWNS AT NORQUAY

YORKTON, Sask. —The swollen water of the Swan river recently claimed the life of Alex Sagnanus, 30 year-old treaty Indian of the Cote reserve, near Kamsack.

Sagnanus and a companion by the name of Blackbird were fording the river is shallow at this particular site but due to the spring runoff was about 12 feet deep and is reported to have swept the horse off its feet.

A farmer who was crossing a bridge near by saw the accident and with the aid of a long pole was able to pull Blackbird to safety.

L. BRISSON, M. P., COMMENDS NEW RES. SCHOOL

OTTAWA—In an address made to the House of Commons M. L. Brisson, M. P. (Saguenay) commented on Indian affairs in these words: (Hansard, April 24)

"I congratulate the Minister of Citizenship and Immigration for the splendid residential school he has provided for the new Indian reserve of Sept-Isles. The school will be blessed next summer. I congratulate him also for the bill he has introduced in this house with a view to improving the conditions of the Indians. I earnestly hope that the recommendations of the Canadian episcopate regarding the education and hospitalization of those Indians will receive full consideration. I wonder also why we could not prohibit their consumption of liquor outside the reserves, since they are not allowed to use liquor within the reserves."

Backwoods Saga**Lo, the Poor Injun! He Scores 22 Goals**

Hal Walker

(Toronto Globe and Mail)

"ARE THE GOOD OLD DAYS of rugged men gone forever from the hockey scene? Are the young fry being mollicoddled these days by organized teams that give them transportation, uniforms, ice and money for their services? Would any of our sandlot puck-chasers be willing to walk 10 miles in zero weather to get into a scrub game? Maybe, and maybe not. But it happened plenty of times in the backwoods two decades or so ago.

"SUCH WAS THE TEAM that a hick town, named Cupar, managed to get together one winter. They had several players from the Canadian Olympic team playing for them, and a few prospects for the Regina Capitals to boot. The team walked all over the opposition during the season, and came to the annual game with Fort Qu'Appelle, boasting an undefeated record. The Fort Qu'Appellians were Cupar's arch enemies in the hockey world, and the rivalry was so great that the tar and feather barrels were frequently used. Ever since Eddie Shore, brought up in Fort Qu'Appelle, had made the big time, his townsmen had an air of superiority that Cupar knocked every chance they got and this was to be their year.

"The game was duly scheduled, every ticket duly sold, and every thermos bottle and buffalo rug (the inside temperature of the arena was never above 30 below) duly readied. But the bombshell fell. Some member of the Qu'Appelle Bean-Eaters had contracted the measles and the whole team was quarantined for 30 days! The game was off.

"HOWEVER, RATHER THAN LEAVE a Saturday night vacuum, the Cupar arena manager sent out a hurry-up call to the Indian reservation 20 miles away, asking if a team could be sent down for an exhibition game. With the call he sent \$8.00 for railway fare for 15 players (those were the cent-a-mile days) and quarantined two free meals to each players who played in all three periods. The free meal angle assured the manager that a team would be forthcoming. The Sioux were told of the offer Friday, and were expected Friday night so that they could get in some practice. They telegraphed (collect) their acceptance.

"But Friday night no Sioux showed up, nor did they come on Saturday. But the manager, wise to the way of the plains Indian, never gave up hope. And behold, a half-hour before game time, eight hard-looking Sioux walked into town on snowshoes, went to the arena and asked what time the game started. They had walked all the way to save the train fare! And their outfits were more haggard than they themselves. They brought their own sticks, hand-carved out of hardwood tree branches, and two of them carried home-made skates with

sharpened square wire on a wood runner in place of blades. Their total protective equipment consisted of heavy leather shin pads made of moose hide.

"THE CUPAR TEAM, which had trained rigorously for the game that was supposed to go on that night laughed out loud when the Sioux skated onto the ice. But they didn't laugh long after the face-off, because within three minutes the score was 2-0 for the Sioux. The curtain of charity shall be drawn on the rest, because the prides and joys of Cupar went down 22-0. And there was no NHL scout at the game."

(Courtesy Dr. A. B. Simes)

Pine Creek Reserve

For a long time already, the voice of the Pine Creek Reserve has been silent in the Indian Record. It is like coming out from a long sleep. During the month of November, December and January, a few Indians have been making some money by working on the building of the roof of the Indian Residential School and also of the new barn belonging to the same school.

By permission granted by our Indian agent, Mr. Staunton, the Indians have made good money for themselves and at the same time for the band by cutting lumber. Over one hundred feet of lumber was cut by the members of my band. At the same time the band funds have increased over five hundred dollars.

Agriculture is developing more and more in certain parts of the reserve. A few Indians grow oats; the last year's crop was very good. One councillor of the band has bought a tractor, another one a seeding drill. Little by little, the people are using the soil to seed gardens.

One has bought a car; one of the first Indians in this reserve to own a car. I hope he will use it for his own good and for the welfare of the band.

These are the few things I wanted to have printed in the Record, to have everyone know that an Indian in Pine Creek can live on the land given to him.

The Treaty picnic will be held on July 7 and 8. Everyone is welcomed to the grand Indian picnic.

Chief Theodore Flatfoot



First Communicants at Cardston.

ST. MARY'S NEWSLETTER

CARDSTON, ALTA.

OUR LADY OF THE CAPE

Our most distinguished visitor during May has been the statue of Our Lady of The Cape. On her arrival at 9:00 p.m., May 7th, she was greeted by a large number of Indians from Blood Reserve.

Sports

A boxing tournament was held in the gym on April 23rd. Thirty boxers sparred in the ring. A wide variety of useful prizes was awarded to the winners. The proceeds which were of \$80.00 will be spent for the purchase of sports equipment.

On the same day there was an exhibit of knitted and hand sewn articles made by the senior girls of the school.

St. Mary's boys went to St. Paul's school for a cadet practice on April 26th. They went back again on May 11th for a game of soft-ball, and returned victorious with a score of 25-1.

Holiday

On April 26th and 27th the teachers attended a convention which was held in Lethbridge. During this time the children enjoyed a holiday.

Latest news

On May 20th the pupils of the school gathered in the gym to greet Sister Superior on the occasion of her feast. The modest program, which included the presentation of a spiritual bouquet, was followed by a few words addressed to the children by Rev. Father Poulin, O.M.I. and also by Sister Superior herself, after which, the heroine of the feast proceeded with the distribution of candies to all the children.

Mr. Gooderham and Mrs. Cross, of Calgary, paid a brief visit to the school in early May.

Father Levern

Rev. Father Levern recently accompanied Rev. Father Michaud, the new pastor of Brocket, on visits to his new parishioners. Father Levern has known most of the Indians on this reserve for many years.

Rev. Father Lessard, O.M.I. has arrived at St. Mary's where he will spend a few months. May he have a pleasant stay here in Southern Alberta.

Continued on page 6

Visitors

Rev. Fr. Fournier, Provincial of the Oblate Fathers, paid a recent visit to the school, the purpose of which meant a stir-about for Rev. Fr. Michaud. Named Pastor of Brocket, Fr. Michaud left us after two years of devoted service both in the school and on the reserve. A farewell gathering was held in the gym in his honor on the eve of his departure.

Mr. Hinnman, our School Inspector, made his appearance at the school for his official visit on May 11th. In the afternoon, a concert was presented in his honor. His visit was continued in the course of the following week.

First Communion

On April 29th, 43 children of the school made their first Holy Communion. The Mass was celebrated by Fr. Levern who had prepared the children, and Holy Communion was distributed by Rev. Fr. Poulin, the pastor. The choir for the occasion was provided by the first communicants themselves.

Peguis Reserve, Manitoba — A Brief History

The Indians of St. Peter's, north of West Selkirk, having surrendered their reserve in 1907 was the cause of the transfer. Some have journeyed by land with their stock and property to the new reserve in 1908-09; in July, 1909, 40 families embarked the S.S. City of Selkirk with their property loaded in S. S. Frederick destined for Fisher River; the water being at a good level they managed to land at Fisher River a couple of days later.

The next move was the freighting by ox teams from Fisher River to Peguis Reserve which proceeded at once; roads had to be cut wider in order that the teams with their loads could get by and many detours had to be made; this went on till all the people completed their journey. Building began, men went to the woods cutting and hewing logs for their homes and delivering them to their locations. Lumber was supplied at the Agency, for which the members of the Peguis band bargained and some have had a difficult time getting enough for the completion of their homes. This carried on till they could get no more from the Department of Indian Affairs; then lumber had to be freighted from Arborg, Manitoba, with teams, a distance of forty-five miles. Haying in 1909 was, as usual, as on the former reserve at St. Peter's, only it was of poor quality. There was plenty put up for the stock, but as it was poor the stock could not thrive on it and started dying; my grandfather, the late Rev. Chief W. H. Prince, lost five of his best cows on account of this poor hay, and many others have had the same experience. Haying continued on the same locations every year and the quality gradually improved.

There was only one store at Fisher River, owned and operated by a Mr. Roger; being a small trader his merchandise usually ran short. The only means of transporting his supplies from West Selkirk was by sailboat in the summer season, in winter with teams; it was difficult to supply enough to the families of the two reserves with groceries and something had to be done by the new reserve Indians because the eight lbs. flour allowance, which the trader rationed to each family per purchase, was inadequate.

The Indians had to travel to Gimli, Manitoba, with ox teams and the roads were bad; they had to go through muskegs, swamps and rocky country to get to this nearest town, taking from 10 to 11 days for the return trip; some had to go on foot and those had to pack on their backs their purchases from Gimli to their new homes, a distance by road approx-

imately 100 miles or more; this had to be done to avoid starvation. The following year, 1910, as Arborg became our next nearest town, the same procession carried on for supplies and many a weary man travelled to this small town for the next four years. Then came the completion of the Canadian Northern Railway (now the C. N. R.) in 1914. Things began to look a little brighter; our town was then Hodgson, Manitoba.

Flour was less than \$2.00 per sack at West Selkirk for first grade in 1909 and at Fisher River, second grade flour was sold at five dollars per sack.



A. E. Thompson

Chief Wm. Prince and his council hired men to cut and hew logs for two schools and the schools were built in 1911; one was built on the north end of the reserve and the other on the south of the reserve; the first teachers Angus Prince and Henry Francis. Mr. Prince taught the north pupils and Mr. Francis, the south. Today we have seven modern schools and yet we are lacking adequate space for pupils awaiting admission.

Our Agency is located in the centre of the reserve. The residential quarters and as follows: Indian Superintendent's residence, Indian Office building and warehouse, clerk's residence, to the north is the farm instructor, the Doctor and Nurses, and last but not least is the Fisher River Indian Hospital.

In 1909-10 doctors and nurses were almost unknown; today we can reach them at any time to receive medical care.

The Indians of Peguis are divided into: Anglicans, Roman Catholics, Baptists, United Church and Pentecostal Churches. There are three Anglican, two Pentecostal

and one Roman Catholic churches on the reserve. The population is in the neighborhood of 1,500; if all have remained in Treaty the number of persons would have been greater than what it is now.

The roads were very bad. Imagine a man mired on a main road with his horse and buggy; this happened to the late Isaac Aham back in 1910, opposite the north school; many detours had to be made to get by, on account of those soft muddy roads. Today the roads are improved, the highway through this reserve is almost completed. On March 10th, this year, we saw the first chartered Grey Goose bus go through our reserve, making two return trips from Hodgson to Fisher River that day for the people attending the Ice Carnival at Hodgson.

Recreation back in 1909 was old time dancing, the orchestra comprising of two violins. Boy! how they used to tamarac or down, square dance, reel of eight, reel of four, Red River jig, etc. There was no such thing as a theatre for picture shows, or a skating rink; dances were held in homes, but those were the days for a change from hard labor to a good old square dance.

Moose and elk were plentiful those days and for one thing we had all the venison we wished for; no matter where you travelled, should it be a hundred yards away from your home, a moose would be seen. I remember the day one of our neighbors killed a moose where my house is now standing. The women tanned hides for moccasins, mitts etc. for the men and kiddies, not forgetting their own. Today moose is rather scarce and tanners are hard to find, so are women who know the handicraft.

"Lo the poor Indian, you are becoming modern, do not forget your language." The tribes of this reserve are Saukteaux and Swampy Crees.

Farming is also improving slow but sure; the biggest problem is machinery. This band cannot afford to buy from their funds enough machinery for the use of all the Indians of this reserve. The Government should try to help in this way.

We were self-supporting all these years gone by, time something was done for our people and we would enjoy it immensely if help was granted now. If a respectable and sympathetic person or persons had investigated the reserve those days, they would have discovered the deplorable condition among those first Canadians of our great civilized world, a people loyal to the British Crown from 1812-1816-1877 and in the first and second World Wars, also the present conflict

NEW INDIAN ACT

(Continued from page 1)

promised to call a conference of representative Indians within two years to iron out any difficulties.

S. C. Approval

John Blackmore (SC--Lethbridge) said he approved of passage of the bill, though it was not all that might be desired. He agreed there should be some provision to protect the rights of the Indians.

Don Brown (L. Essex West), chairman of the parliamentary committee which studied the bill had said, the day before, that the Indians had had ample opportunity to make their views on the legislation known.

ST. MARY'S NEWSLETTER

(Continued from page 5)

Rev. Father Poulin went to Twin Butte where his services were required for the Forty-hours devotions which were being held from Sunday, June 3rd to Tuesday, June 5th.

Snow Storm

A heavy snow storm beginning on June 3rd brought winter back for almost three days.

The inspection of the cadet Corps which was to be held on June 5th had to be postponed on account of the weather. It will now take place on June 20th.

Parents' Day will be held at the school on June 24th. Guest speakers are expected. There will be an exhibition of the children's class and manual work and the distribution of prizes. Lunch will be served to the parents.

(The Chronicler)

SIoux CONGRESS

Fr. Lavolette, O.M.I., conducted the annual Sioux Catholic Congress at Poplar, Montana, June 20, 21 and 22.

Indians from North and South Dakota reservations attended the mission, which was preached in the Sioux language.

in Korea, descendants of the famous Chief King Peguis.

I have more to say but it is too long to put in writing, and I will close asking you to study this history and you will find out for yourself what the St. Peter's Indians who moved out to Peguis Reserve have endured in hardships that many will never encounter. I mean hardships from start to finish. Today everything is turning out easier and we thank our lucky stars they are!

Albert E. Thompson,
Secretary, Indian Association of
Manitoba
Dallas, Manitoba.

Singing Contest at McIntosh School

One Friday night in April we were knitting our winter socks and enjoying our recess, when Father Benoit, who often comes to visit us and tell us stories, had the idea of a singing contest. At first, the idea did not please us at all, but we thought things over and decided it should be quite interesting to make a contest against the boys.

The next day we told Father Benoit we were ready to hold the contest he proposed. He was caught in his own trap that time because when he first mentioned the contest, he didn't think we would take it seriously. Then we talked about it some more; two days later, on Monday, April 30th, when we come down from class, the rules for the contest were posted up in our playroom. We grew more excited and nervous about the songs we were to sing. Everyone was talking about the contest, and if they would be brave enough to sing loud.

The next day we practised our songs; each girl chose her song. Some decided to sing alone, some got into groups of three, four, or in choirs of eight or more. We were very curious about knowing what songs the boys would sing; they must have been curious about us too! But after we didn't mind, we just got busy. We practised our songs during our free times, and Sister, seeing that we really wanted to do our best, gave us our study periods to practise.

At last Ascension Day was here, and that was the day chosen for the contest; that day we made sure that we knew our songs. Some girls were very excited waiting for that night. I thought that day was very long, but I was glad because we saw little bits of fun coming to us. But most of all we were glad of having accepted Rev. Father Benoit's idea of a contest, for we knew our songs.

Then the big evening came and after supper we practised harder than when we used to practise before. When we were finished with our work all the benches were placed in our playroom. At half past seven we went for Benediction of the Blessed Sacrament; then we went down to the playroom.

The contest opened by "God Save the King". All the prizes were in front of the three Judges: Reverend Father Principal, Sister Superior and Sister St. Bonaventure. Father Benoit then told us again that the judges would mainly consider two points: 1st, that each contestant sing loud enough to be heard by everyone in the hall; 2nd, that the words are well pronounced. Twenty-seven songs were in the program, the groups being divided as follows: Under

12—3 solos, 2 trios, 3 quartets, and 3 choirs. Over 12—9 solos, 3 trios, 3 quartets and 1 choir. The first to appear on the stage was Elizabeth Danielson, the others following when they were called for.

During the deliberations of the judges, our hearts were beating very fast; who would be the winners? The moments of anxiety were short for soon Rev. Father Benoit announced: First prizes for solos—Conrad Danielson, Cecil Abraham and Elizabeth Danielson. First prizes for trios—Mary Rose Iasens, Margaret Rose Swain, Nancy Strong. Second Prize—Susan George, Elizabeth Danielson, Rita George.

First prize for quartets—Agnes Beaver, Mary Tangwewe, Mary Nellie Assin, Elizabeth Danielson. Second prize—John Kijick, Louis George, Billy Meekis, Conrad Danielson.

First prize for choirs—Mary Rose Iasens, Margaret Rose Swain, Catherine Swain, Harriet Mon'as, Alice Matinet, Stella Rose Ignace, Elizabeth Paik, Rita Ajopinenc.

Extra prizes given by our kind Father Principal went to Conrad and Elizabeth Danielson who had voluntarily accepted to accompany the songs with the guitar. Finally, all those who appeared on the stage received a gift in reward of their whole-hearted efforts.

When we were all quietened down, Elizabeth Danielson proposed a vote of thanks to Rev. Father Benoit, director and promoter of our singing contest, and a second one in honour of our kind judges.

After all this excitement, we were glad to eat our appetizing lunch. Before retiring, Father Principal expressed his satisfaction about the contest. He said that it was such a success that it made him wish for another one. Could it be a short story contest? Before leaving we all joined in singing "Vive la Compagnie". In McIntosh School we are happy and gay. For God we all work and we sing and we play. Vive la Compagnie!

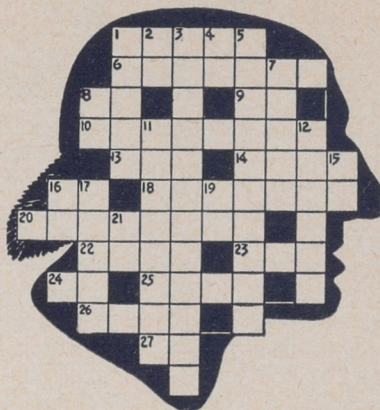
Mary Rose Iasens (Age 11)
Grade VI

MISSIONARY DIES IN MARSHES

The Rev. Thomas Archbold, residing missionary of the Dog Creek Indian Reserve 100 miles Northwest of Winnipeg, died Sunday June 3, while he wandered from his car, stuck in a marsh, on his way to say Mass at Mulvihill.

His body was found two days later after an intensive search.
R.I.P.

CROSSWORD PUZZLE



Words Across

1. What an Indian often took off a victim's head
6. An Indian baby
8. "What proudly we hailed"
9. Abbreviation for company
10. An Indian hatchet
13. Nothing
14. To pay attention to; to listen
16. Impersonal pronoun
18. A manual worker
20. The Indians' nationality
22. Soft tissue in the center of stems and branches
23. An appendage on every Indian's foot
24. Prefix meaning again
25. Verdi's opera about Egypt
26. A volcano in Sicily
27. Ton or thoron (abbr.)

Words Down

1. You eat soup with this
2. Initials of 21st U.S. President
3. What mountains extend from the St. Lawrence to Alabama?
4. Behold!
5. Indian maiden who saved John Smith's life
7. One who sows seed
8. Saint or street (abbr.)
11. Warlike
12. Caretaker at a zoo
15. Abbreviation for doctor
16. Contraction for I am
17. An Indian tent
19. Bachelor of Arts (init.)
21. Providence is this State's capital (abbr.)

The Prairie Dandelion

(Algonquin Legend)

In the Southland, flat upon the ground, lies the spirit of the south wind. He is a very fat and very lazy old man. His eyes are always toward the cool north, but he will not stir from his resting place.

When he sighs the air is filled with warm breezes. In the autumn his breath is filled with the odor of apples and all manner of fruits. He sends the golden Indian Summer to the Northland. Shawondasee is the name of this spirit of the south wind.

One day, while looking toward the prairies of the north, he saw a beautiful girl with yellow hair standing on the plains in the west. Every morning for days he saw this maiden, and she seemed more lovely each day.

But another morning when he opened his sleepy eyes and looked, the yellow locks on the maiden's head were changed to fleecy white.

"Ah, my brother, the north wind, has been more swift than I, as he ever is. He has put his frost crown on the maiden's head. I will mourn for her."

Shawondasee heaved a number of warm sighs, and as the pleasant south breezes reached the maiden the air seemed filled with tiny feathers. The maiden had vanished with her crown.

It was no Indian maiden. It was only the prairie dandelion, and the crown that Shawondasee thought the north wind had given her was only her crown of feathery seeds; but the lazy Shawondasee never knew the secret and mourned for his loss and envied his brother.

(Schoolcraft.)

Sioux Concerned As Flats Flooded

French Flats, south of the Moose Woods Reserve near Dundurn, are still flooded, and the Indians are worried about the hay crop which not only winter feeds their 200-odd head of cattle but provides revenue by sale to other stockmen.

Charlie Hawk, oldtimer and once school teacher of the Dakota band, said that flooding had prevented their seeding any wheat this year.

What was worse, floods had washed away a considerable quantity of oat stooks from last year's crop.

The Indians, he said, had attempted to drain the low land south of their village, but without success.

LONDON. — Some disciple of Pascal says somewhere that whenever a polar bear sneezes in Greenland it causes an infinitesimal ripple on the sands in the Sahara.

HONORARY CHIEF

August Lemieux, LL.D., K.C., of Ottawa has been appointed Honorary Chief of the Mohawk Nation of Brantford, Ontario, May 24.

Mr. Lemieux will be called "White Eagle"; his new title is a reward for his persistent efforts in claiming compensation for nearly \$1,000,000 in Canada's Exchequer Court for lands lost when the Welland Canal was built and when Six-Nations moneys were invested without the former's consent in the Grand River Navigation Company.

MISSIONARY ASSOCIATION OF MARY IMMACULATE

Why We Should Help Our Missionaries

There are numerous reasons why we should help our courageous energetic and persevering missionaries, but these are the chief reasons our "Cell" have stressed upon: The priests are representatives of Our Lord here on earth, we want to help in their vast field for the salvation of souls, to share in the joy of spreading God's word among infidels and crushing paganism and communism, and with our co-operation they can accomplish a lot in this great battlefield.

First: The priests are representatives of Our Lord here on earth. God chose these to gain souls and help those who go astray. Without these other Christs we would have never known God. People would adore their own gods like they did in the ancient days. God wanted these immoralities crushed, so He, in all His bounty, calls men to represent Him and to teach us His divine way. They bring light to those who sit in darkness and make them see the necessary graces God bestowed on us. Therefore, we should try our utmost to help the missionaries because we see Christ in them.

Second: We want to help the missionaries in their vast field for the salvation of souls. There are numerous people of different races and creed who have not such opportunities as we have to know God and who, unfortunately, cannot see a priest. We should pray therefore, pray for more vocations in religious life and for those who are studying for the elevated position of a priest.

By offering our words, deeds, and actions, and everything we do, to Jesus, He will release the heavy burden from some poor persevering missionary. We will even accomplish the work of saving poor helpless souls who are nearing the gate of eternal darkness. So we will, therefore, try to be like little St. Theresa.

Third: We want to share in the joy of spreading God's word among the infidels and crushing paganism and communism. We want to help the missionaries and work as vigorously as the communists and other atheists are working to spread the evil principles.

In this age of immorality, war, and persecution it is necessary that we attack vigorously and try to sow the seed of God all over and not to slacken and let our work become monotonous. By so doing we will share in the joy of preceding God's word and also attain a higher place with God in heaven.

Fourth and chief reason: With our co-operation they can win great wars in the battlefield of sin. If we learn while we are young to respect and make it an obligation to help our priests in little things later on when we are older and on our reserves we will find it obligatory on our part to help him.

If all Catholics co-operated with these other Christs, Our Lord would grant to the Church assurance of freedom and immunity from harm. He would give peace and order to all nations and the earth would resound from pole to pole with one cry:

"Praise Our dear Lord, who wrought our salvation, to Him be glory and honour forever."

HOW WE CAN HELP OUR MISSIONARIES

1. Put into practise what they preach.
2. Instruct the ignorant.
3. Clean and decorate the church.
4. Mend the vestments when necessary.
5. Join in church activities.
6. Cook for him and clean his living quarters.
7. In winter time get a water-hole ready and feed his horses.
8. Get the church heated before he comes.
9. Get fuel for him.
10. Give as much as we can at collection time.
11. Sing at Mass.
12. Get a gift or collect a Mass intention for him on such occasions as his birthday, feastday, Christmas, and a Requiem Mass when he loses a relative.
13. Give good example in your mission and try to bring others to church.
14. Be always considerate of our missionary.

GRACE LAVALLEE (Leader)
ELIZABETH KANAPACE
NORMA PEIGAN
JOAN STARR
BARBARA LASUISSE
CAROLINE RATT



Solemn High Mass



The Cross is placed on the Ensign



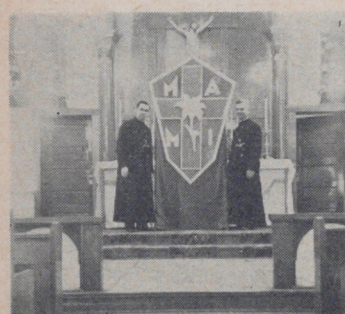
The letters are brought forward



The last monition



The chiefs gather around the Ensign



The Provincial and Local Directors



The local Assistants

FORT FRANCES INDIAN SCHOOL

The February study topic was "Mutual Help". After having discussed the subject in their meetings, the boys and girls decided to do a good deed every day. To adhere to their resolutions they decided on the following method: every day the leader of each team asked the members if they had fulfilled their promise. Their rise or fall in progress was registered on a chart. By this method the Fort Frances Associates have discovered an effective way to offer many meritorious acts to God.

After the leaders' meeting, the boys' Committee went to see our local Director, Rev. Fr. V. de Varennes O.M.I. to ask for suggestions in order to do something special in honor of Our Lady.

On April 21, Fr. Principal, our Religious Assistant, the boys' and girls' Matrons and members of the M.A.M.I. assembled in the Chapel for the blessing of the statue of Our Lady of the Cape. Then the cross headed the procession followed by Fr. Principal, carrying the statue of the Blessed Virgin; then came the members of the M.A.M.I. followed by all the other pupils of the school. As we proceeded the Rosary was recited. When we reached the dormitories we sang hymns. On the way back Father placed the statue on a table in the parlor. The procession was ended by the prayer "Remember, O Our Lady of the Cape" which all recited with great piety.

Mildred Henderson

LEBRET INDIAN SCHOOL

According to reports, 48 girls comprising 7 teams decided to choose a day of special prayers for a missionary. On this assigned day, each girl attends Mass and offers prayers throughout the day for her missionary.

The March 20th report reads: "We noticed that the girls have a better spirit since we have started the M.A.M.I. Their assistance at Mass has improved very much since we choose our missionary day."

RUN OVER BY CAR

YORKTON, Sask.—Oliver Pee-pee, 40-year-old treaty Indian of the Little Bone Reserve, 13 miles south of here, was run over by a car May 31, as he lay on the highway a quarter-mile south of the cemetery. Whether he had been knocked down previously by another vehicle has not yet been determined.